

A briefe Catechisme
painted two Sacramentes, as out-
ward signes and tokens to bee seene
and felt of me, that as surely as I see
my selfe made partaker of them out-
wardly: so the holy Ghost inwardly
instructing mee, I should not doubt,
but inwardly bee partaker of Christ
himselfe withall his benefits, his ran-
some, righteousnesse and holinesse to
bee mine, that in him, and thoroewe
hym, I shal haue life everlasting. And
thus beeing borne anewe into this
liuely hope, by the holy Ghost, my
waies should bee directed and guided
by the same Spirite, to walke in ho-
linesse and righteousnesse.

the daies of my life

Amen.

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A

A Prayer contayning
the summe and effect of this
Catechisme.

O Merciful and heavenly father,
for so much as at every light oc-
asion, I am with drawne from thy
holy lawes to the vanities of this life
unto all sinne and wickednesse: I be-
eech thee in mercy sette before mine
eyes alwaies the remembraunce of
thy iudgement seat, and my last end:
whereby I may be daily stirred vp to
consider in what greater daunger I
stand, through the horrible punish-
ment due to my sins, that daily grea-
ning vnder the burthen of them, I
may fly for succour to thy beloued
Sonne Jesus Christ, who hath fully
paid, suffered, and ouercome the pu-
nishment due to them, and thorough
the working of the holy spirit in me,
I may be fully assured in my soule &
conscience, that the curse, condemna-
tion and death, which these my sins
deserue, is fully paid, suffered & over-
com in Christ, that his righteousnes,
obedience, and holinesse is mine and
what-

Abrahame Catechisme

Whatsoeuer he hath wrought for me
saluation, is wholly mine.

Strengthen this fath in me day
more and more, that I may inwardly
feele comfort & consolation in this
that I feele thy holy Spirete beare
cord vnto my Spirit, that I am the
Childe, grafted into the Body of thine
son, and made with him fellow heire
of thine everlasting Kingdome. S
worke in me by thy holy Spirete, that
daily more and more I may feele to
die in me, that I do not delight ther
in, but daily may groane vnder the
burthen thereof, utterly hate, detest
and loath sin, set my selfe and all the
powers of my soule and body against
sin, & haue al my ful delight, ioy, com
fort, and pleasure in those thinge
which bee agreeable to thy will, that
I may walk as becommeth the childe
of light, looking still for that good tyme
when it shall please thee to call me to
thine everlasting Kingdome and io
ternall. This in mercy graunt vnto
me for Jesus Christ his sake, my
only Lord and Sau-

our, Amen.

FINIS.

THE
FOVNDATION
OF CHRISTIAN RELIGION
GATHERED INTO SIXE
Principles.

By William Prynne.
And it is to be learned

of ignorant people, that they may
be fit to heare Sermons with profit,
and to receiue the Lords
Supper with comfort.

Psal. 119. vers. 20.

*The entrance into thy words sheweth light, and
giveth understanding to the simple.*



Printed at London by John Legatt, Printer to the
University of Cambridge. 1613.

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To all ignorant people that desire to be instructed.



Oore people, your manner is
to sooth vp your selues, as though
you were in a most happy estatē
but if the matter come to a iust
triall, it will fall out farre o-
therwise, For yee leade your
lives in great ignorance, as may appeare by these
common opinions which follow.

1 That faith is a mans good meaning
and his setting of God.

2 That God is serued by the rehear-
sing of the ~~enne~~ commaundements, the
Lords prayer, and the Creede.

3 That ye haue beleeuued in Christ ever
since you could remember.

4 That it is pittie that hee shoulde liue
which doth any whit doubt of his saluati-
on.

5 That none can tell whether he shall
be saued or no certaintely, but that all men
must be of a good beliefe.

6 That howsoeuer a man liue, yet if
hee call vpon God on his deathbedde,
and say, *Lord haue mercy vpon me,* and so-

A 2 god

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goe away like a lambe, hee is certainly
ued.

7 That if any bee strangely visited, he
is either taken with a planet, or bewit-
ched.

8 That a man may lawfully sweare
when hee speaketh nothing but the troth
and sweares by nothing but that which is
good, as by faith and troth.

9 That a preacher is a good man no
longer then hee is in the Pulpit. *They thinke
all like themselves.*

10 That a man may repent when hee
will, because the Scripture saith, *At what
time soever a sinner doth repent him of his
sinne, &c.*

11 That it is an easier thing to please
God, then to please our neighbour.

13 That yee can keepe the command-
ments as well as God will give you
leave.

13 That it is safest to doe in religion
as most doe.

14 That merry ballads and bookees, as
Sk. eggins, Bevis of Southampton, &c. are good
to drue away the time, and to remoue
heart qualmes.

15 That yee serue God with all your
hearts, and that you would be sorry else.

16 That

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16 That a man need not heare so many Sermons, except hee could follow them better.

17 That a man which commeth at no Sermons, may as well beleue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For hee can say nothing, but that euery man is a sinner, that wee must loue our neighbours as our selues, that euery man shoulf be saued by Christ: and all this ye can tell as well as hee.

19 That it was a good world, when the old religion was, because all things were cheape.

20 That drinking and bezeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and main-taines neighbourhoud.

21 That a man may sweare by the Massie, because it is nothing now: and byr Lady, because shée it gone out of the countrey.

22 That every man must bee for himselfe, and God for vs all.

23 That a man may make of his owne whatsoeuer he can.

24 That if a man remember to say

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his praiers in the morning (though he never vnderstand them) bee bath blessed himselte for all the day following.

25 That a man praieth when hee saith the ten commandements.

26 That a man eates his maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no murtherer, & do no man harme, he is a right honest man.

28 That a man neede not to haue any knowledge of religion, because he is not book-learned.

29 That one may haue a good mea-ning when hee saith and doth that which is euill.

30 That a man may goe to wizzards, called wise men, for counsell: because God hath prouided a salue for euery sore.

31 That yee are to bee excused in all your doings, because the best men are sinners.

32 That yee haue so strong a faith in Christ, that no euill company can hurt you.

These and such like sayings, what argue they but your grosse ignorance? Now where

igno-

ignorance raineth, there raignes sin: and where sinne raignes, there be diuell rules: and where be rules, men are in a damnable case.

Ye will reply unto me thus what yee are not so bad as I would make you. If neede be you can say the Creed, the Lords praier, & the ten Commandements: and therfore ye will be of Gods beliefe, say all men what they will, and you defie the diuell from your hearts.

I answer againe, that it is not sufficient to say all these without booke, unles yee can understand the meaning of the words, and be able to make a right use of the commandements, of the Creed, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersation. This is the very point in which ye faile.

And for a helpe in this your ignorance, to bring you to true knowledge, unfained faith and sound repentance, heere I haue set downe the principall points of Christian Religion in sixe plaine and easie rules: even such as the simplest may easilly learne: and hereunto is adioyned an exposition of them word by word. If yee doe want other good directions, then use this my labour for your good instruction. In reading of it, first learne the sixe principles: and when you haue them without booke, and the meaning of them withall, then learne the exposition

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also; which beeing well conceiued, and in some
measure felt in the heart, ye shall be able to pro-
fit by Sermons, wheras now ye cannot: and the
ordinary part of the Catechisme, namely, the
ten Commandments, the Creed, the Lords
prayer, and the institution of the two Sacra-
ments, shall more easily be understood.

Thine in Christ Jesus,

William Perkins.



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pro-
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ords
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The Foundation of Christian Religion gathered into sixe Principles.

The first Principle.

Question.

VVhat doest thou beleue concer-
ning God?

A. There is one God, Creator and go-
vernor of all things, distinguished into the
Father, the Sonne, and the holy Ghost.

Proofes out of the worke of God.

1. There is a God.

For the inuisible things of him, that is, his
eternall power and Godhead, are seene by the
creation of the world, beeing considered in his
workes, to the intent that they shoulde be with-
out excuse. Rom. 1.20

Neverthelesse, bee left not himselfe without
witnesse, in that he did good, and gave vs rame
from heauen, and fruissfull seasons, fulfilling our
hearts with foode and gladnesse. Act. 14.17

2. There is one God.

Concerning therefore meates sacrificed to
idols³ 1. Cor. 8.4

idols, wee know that an idoll is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen.1.1.

In the beginning God created the heauens and the earth.

eb.11.5.

Through faith we understand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.

4. He is governour of all things.

rou.15.3.

The eyes of the Lord in every place behold the euill and the good.

Mat.10.30.

Yea, and all the haires of our heads are numbered.

5. Distinguished into the Father,
the Sonne, and the holy
Ghost.

Mat.3.16. And Iesus when hee was baptized, came straight out of the water: and loe, the heauens were opened unto him, and Iohn saw the Spirit of God descending like a Dove, and lighting up, on him.

Verse 17. And loe a voice came from heauen, saying,
This is my wel beloued Sonne, in whom I am well pleased.

1.Ioh.5.7.

For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.

The second Principle.

Q. What doest thou beleue concerning man and concerning thine owne selfe.

A. All men are wholly corrupted with sinne through Adams fall, and so are become slaves of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, There is none righteous, no Rom. 3.10
not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you ^{1. Thes 5.}
throughout, and I pray God that your whole ^{13.}
spirit, and soule, and body, may bee kept
blamelesse unto the comming of our Lord Jesus
Christ.

This I say therefore and testify in the Lord,
that yee henceforth walke not as other Gentiles ^{Eph. 4.17.}
walke in vanity of their minde.

Hauing their cogitation darkened, and bee-
ing strangers from the life of God, through the
ignorance that is in them, because of the hardness
of their hearts.

When the Lord saw that the wickednesse of
man was great in the earth, and all the imagi- ^{Gen. 6.5.}
nations of the thought of his heart were onelye
evil continually.

3. Through

Sixte Principles

3. Through Adams fall.

Wherefore as by one man, sinne centred into the world, and death by sinne, and so death went over all men, for so much as all men have sinned.

4. And so are become slaues of Satan.

Eph.2.3. Wherein in his wespis ye walked according to the course of the world, and after the Prince that ruleth in the aire, even the spirit that now worketh in the children of disobedience.

Heb.2.14. For as much then as the children were partakers of flesh and blodd, bee also himself likewise tooke part with them that he might destroy through death, him that had the power of death, that is, the diuell.

2.Cor.4. In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.

5. And guilty of eternall damnation.

Gal.3.10. For as many as are of the workes of the law, are under the curse: for it is written, Cursed is every man that continuall not in all thinges, which are written in the booke of the law, to doe them. Likewise then as by

be offence of one, the fault came on all men so
condemnation: so by the iustifying of one, the
benefit abounded toward all men so the iustifi-
cation of life.

Rom.5.1.

The thid Principle.

Q. What meanes is there for thee to
escape this damnable estate?

A. Iesus Christ the eternall Sonne
of God, being made man, by his death vpon
the crosse, and by his righteousnes, hath
perfectly alone by himselfe, accomplished
all things that are needfull for the saluati-
on of man.

1. Iesus Christ the eternall
Sonne of God.

And the word was made flesh, and dwelt
among us, and we saw the glory thereof, as the Ioh.1.14
glory of the onely begotten (Sonne) of the Father,
full of grace and truthe.

2. Being made man.

For hee in no sort tooke the Angels, but bee-
tooke the seede of Abraham.

Heb.2.16.

3. By his death vpon the crosse.

But he was wounded for our transgressions, Isa.53.5.
hee was broken for our iniquities: the chaste-
ment of our peace was upon him, and with his
stripes weare healed.

4. And by his righteousness.

For as by one mans disubedience many Rom.5.19
were

were made sinners, so by the obedience of one so many also be made righteous.

For he hath made him to be sin for us, which Cor. 5.21 knew no sin, that we should bee made the righteousness of God in him.

5. Hath perfectly

cb.7.27. Wherefore he is also able perfectly to save them that come unto God by him, seeing hee ever liueth to make intercession for them.

6. Alone by himselfe.

Act. 4.12. Neither is there saluation in any other for among men there is given none other name under heauen, whereby we must be saved.

7. Accomplished all things needfull for the salvation of mankind.

1. Joh. 2.2. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sins of the whole world.

The fourth principle.

Q. But how maiesth thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

1. A man of contrite and humble spirit.

For thus saith hee that is high and excellent,
Hee that inhabiteth the eternitie, whose name Esa. 57.10
is the holy one; I dwell in the high and ho-
ly place, with him also that is of a contrite and
humble spirit, to renewe the Spirit of the hum-
ble, and to give life to them that are of a contrite
heart.

The sacrifices of God, are a contrite spirit, a Psal. 51.2
contrite and a broken heart, O God, thou wilt
not despise.

2. By faith alone.

As soone as Iesus heard that word spoken, he
said unto the ruler of the Synagogue, Bee not Mark. 5.3
afraid, onely beleuee.

So Moses mad a serpent of braffe, and set Numb. 21
it up for a signe, and when a Serpent had bitten 19.
a man, then hee looked to the Serpent of braffe,
and lised.

And as Moses lift vp the Serpent in the Ioh. 3.14
wildernes, so must the Sonne of man bee lifted
up.

That whosoever beleueth in him, should not Verse 15.
perishe, but haue eternall life.

3. Apprehending and applying Christ
with all his merits unto
himselfe.

But as many as receiued him, to them bee Ioh. 1.12.

gave power to be the sonnes of God, to them that
believe in his name. And Jesus said unto them,

6.35. I am the bread of life, hee that commeth to mee
shall not hunger, and hee that believeth in mee
shall never thirst,

4. Is iustified before God.

For what saith the Scripture? Abraham
m.4.3. beleeveth God, and it was counted to him for
righteousesse.

Even as David declareth the blessednesse of
5.8. the man, unto whom God imputeth righteousness,
without workes, saying:

11c.7. Blessed are they whose iniquities are forgi-
uen, and whose sinnes are coverte.

5. And sanctified.

And keepe no difference betweene vs and
them, after that by faith bee had purified their
k.15.19. hearts.

But ye are of him in Christ Jesus, who of
Cor.1.30. God is made unto vs wisdome, & righteousness,
and sanctification and redemption.

The fifth Principle.

Q. What are the ordinary or vsuall
meanes for obtaining of faith?

A. Faith commeth onely by the prea-
ching of the word, and increaseth daily by
it: as also by the administration of the Sa-
craments and prayer.

Faith

2. Faith commeth onely by the preaching of the word, and increaseth daily by it.

But how shall they call on him, in whom they have not believēd: how shall they believē in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10.

Where there is no vision, the people decay, but he that keepeth the law is blessed. Pro. 29.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4.8.

2. As also by the administration of the Sacrament.

After he received the signe of circumcision as the seale of rightousnes of faith, which he had when he was uncircumcised, that he should be the father of all them that believē, not beeing circumcised, that rightousnes might be imputed to them also. Rom. 4.11.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.

3. And prayer.

For whosoever shall call upon the name Rom. 10.13

of the Lord shall be saued.

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shall arise againe with their owne bodies, to the last iudgement; which beeing ended, the godly shall possele the kingdome of heaven: but vnbelieuers and reprobates shall be in hell tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies

1.5623.

Maruell not at this: for the houre shall come in the which all that are in the graue shall heare his voice.

And they shall come foorth that haue done good unto the resurrection of life; but they that haue done euill, unto the resurrection of condemnation.

2. To the last iudgement.

cl.12.13.

For God will bring every worke unto iudgement, with every secret thing, whether it be good or euill.

cl.12.15.

But I say unto you, that of euery id'e word that men shall speak they shall give and account thereof at the day of iudgement.

cl.12.7.

3. Which being ended, the godly, &c,
And delivred iust Lot, vexed with the

vn-

uncleane conuersation of the wicked.

And the Lord said unto him: Goethrough
the middest of the City, euen through the midst
of Ierusalem, and set a marke vpon she fore- Ezech.9
heads of them that moorne, and cry out for all
the abominations that bee done in the middest
thereof.

4. Shall possesse the king-
dome of God.

Then shall the King say to them on his right
hand, Come yee blessed of my Father, inherite Mat.25.:
ye the kingdome prepared for you from the be-
ginnig of the world.

5. But vnbleeuers and reprobates shall
be in hell, tormented with the
diuell and his angels.

Then shall bee say unto them on the left hand, D'spart from mee yee cursed into euerlast- Verse 41
ing fire, which is prepared for the diuell and his
angels.

The Scriptures for the proofe were only
quoted by the authour to mooue thee to
search them, the words themselues I have
expressed, at the earnest request of many
that thou maiesst more easily learn them:
if yet thou wilt bee ignorant, thy malice is
evident; if thou gainest knowledge, giue
God the glory in doing his will.

Thine T.S.



THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

VV *What is God?*
A. God is a Spirit or a spirituall substance, most wise, most holy, eternall infinite.

Ioh. 4.24 *Q. How doe you perswade your selfe that there is such a God?*

A. Besides the testimonie of the Scripture, plaine reason will shew it.

Q. What is one reason?

Rom. 1.10. *A. When I consider the wonderfull frame of the world, mee thinkes such silly creatures that bee in it could never make it: neither could it make it selfe, and therefore besides all thesel the maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet findes no living creatures there besides birdes and beastes, hee will not imagine that either birdes or beastes reared those buildings, but bee presently conceives, that some men either are or haue bin there.*

Q. What

Q. What other reasons haue you? e Rom.

A. (c) A man that committs any sinne 15. Gen. 3.

as murther, fornication, adultery, blasphemie, &c. albeit hee doth so conceale the matter, that no man living know of it, yet oftentimes hee hath a griping in his conscience, and feele the very flashiing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answere for his fact.

& 13, 1

Q. How many Gods are there?

A. No d more but one.

d 1 Cor. 8.

Q. How doe you conceiue this one God in your minde?

A. Not e by framing any image of him in my minde as ignorant folkes doe, that thinke him to bee an old man sitting in heauen, but I conceive him by his properties and workes.

e Deu. 4. 1
Amos 4. 1

Q. What be his chiefe properties?

A. First, hee is f most wise, vnderstanding all things aright, and knowing the reason of them. Secondly, he is g most holy, which appeareth in that hee is most iust, and mercifull vnto his creatures. Thirdly, hee is b eternall, without eyther beginning, or end of dayes. Lastly, hee is i infinite, both because hee is present in all places,

f Heb 13. i

g Esa. 6. 3.

Exod. 20.

h Esa. 4. 1.

i Psa. 139. 1.

and because he is of power sufficient to do what soever he will.

Q. What be the works of God?

A. The creation of the world, and of every thing therein, and the preservation of them beeing created by his speciall prouidence.

Q. How know you that God governeth particular things in the world by his speciall prouidence.

A. To omit the (m) Scriptures, I see it by experience: (n) Meate, drinke, and cloathing, beeing voide of heate and life, could not preserue the life of man, valesse there were a speciall prouidence of God to give vertue vnto them.

Q. How is this one God distinguisched?

A. (o) Into the Father which begetteth the Sonne, into the Sonne, who is begotten of the Father: into the (p) holy Ghost who proceedeth from the Father and the Sonne,

The second Principle expounded.

Q. Let vs now come to ourselues, and first tell mee what the naturall estate of man is?

A. Every man is by nature (q) dead in sinne, as a lothsome carrion, or as a dead corps

corps lying rotten & stinking in the graue
hauing in him the seed of all sins.

Q. What is sinne?

A. Any(r) breach of the law of God,
if it bee no more but the least want of that ^{r 1. Ioh.}
which the law requireth. ^{Rom. 7.}
^{Gal. 3.}

Q. How many sorte of sines are
there?

A. Sinne is (i) either the corruption of ^{Col. 3.}
nature, or any euill actions that proceede ^{Psal. 41.}
of it, as fruites thereof.

Q. In whome is the corruption of
nature.

A. In all men(t) none excepted.

Q. In what part of man is it?

A. In every(u) part both of body and
soule, likē as a leprosie that runneth from ^{u Gen. 6.}
the crowne of the head, to the sole of the
foote. ^{u 1. The. 5.}

Q. Shew mee how euery part of man
is corrupted with sinne?

A. First, in the(x) minde there is no. ^{x 1. Co.}
thing but ignorance and blindnesse con-
cerning heavenly matters. Secondly, ^{Rom. 8.}
(y) the conscience is defiled, beeing al. y T. t. 1.
wayes either benummed with sinne, or els ^{Eph. 4. 1.}
turmoiled with inward accusations and ^{Esa. 57. 1.}
terrors. Thirdly, (z) the will of man on. ^{Ioh. 15.}
ly willeth and lusteth after euill. Fourth-

al. 1. 1. 5 ly, the (a) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill to embrace it: and they are never stirred vnto that which is good, valesse it bee to eschew it. Lastly, Gal. 5. 14 the (b) members of the body are the instruments and tooles of the minde for the execution of sinne.

Q. What bee those euill actions that are the fruits of this corruption.

A. Euill (c) thoughts in the mind, which come either by a mans owne conceiuing, or by suggestion of the diuell: (d) euill motions and lusts stirring in the heart, & from these arise euill words and deedes when any occasion is giuen.

Q. How commeth it to passe, that all men are thus defiled with sinne?

A. By (e) Adams infidelity and disobedience, in eating the forbidden fruite, even as wee see g^eat personages by treason doe not onely hurt themselves, but also staine their blood, and disgrace their posterity.

Q. What hurt comes to man by his sinne?

A. (f) Hee is continually subiect to the curse of God in his life time, in the ende of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the (g) body diseases, aches, pains, in the soule blindnesse, hardnesse of heart: g. Deut. 11.22. horrour of conscience, in goods, hinderances and losses: in name ignominy and reproach: lastly, in the whole man bondage vnder Satan the prince of darknesse. 65.66.6.

Q. What manner of bondage is this?

A. This (h) bondage is when a man is the slave of the diuell, and hath him to reigne in his heart as his god. h. Heb. 2. Eph. 2.2. 2. Cor. 5. Luk. 11.

Q. How may a man know whether Satan be his god or not?

A. Hee may know by this: if hee give obedience to him in his hart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If hee (i) take delight in the euill motions that Satan puts in in his hart, & do i. 1oh. 8.44. i. 1oh. 2.3. fulfill the lusts of the diuell.

Q. What is the curse due to man in the end of this life?

A. (k) Death, which is the separation of body and soule. k. Rom. 5.

Q. What is the curse after this life?

A. (l) Eternall damnation in hell fire, 1. Gal. 3.1. whereof euery man is guilty, and is in as Rom. 3.1. great

great danger of it, as the traytour apprehended is in danger of hanging, drawing, and quartering.

The third Principle expounded.

Q. If damnation bee the reward of sinne: then is a man of all creatures most miserable. A dog or a toad when they dye, all their misery is ended: but when a man dieth, there is the beginning of his woe?

A. It were so indeed, if there were no meanes of deliuerance: but God hath shewed his mercy in giving a *Sauiour* unto mankind.

Q. How is the *Sauiour* called?

a Mat.1.21

A. (m) *Iesus Christ.*

Q. What is *Iesus Christ?*

i Heb.2.16.

o oh.1.14.

6 Heb.5.7. **a** man in all things, euен (o) in his infirmities
dar.13.53 like other men, saue onely in sinne.

Q. How was hee made man voide of sinne?

Mat.1.18

A. He was (p)conceived in the wombe of a *Virgin*, and sanctified by the holy Ghost at his conception.

Q. Why must our *Sauiour* be both God and man?

i Tim.2.5.

A. He (q)must be a man, because man had sinned, and therefore a man must dye

dy for sin, to appease Gods wrath: he must bee God, to sustaine and uphold the man-hood, to overcome and vanquish death.

Q. What be the offices of Christ to make him an al-sufficient Saviour.

A. He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankinde.

r Psal. 3

Deut. 18

Q. How doth he work the means of saluation?

15. 18.

Luk. 1. 3

Psal. 110.

A. (s) First by making *satisfaction* to his Father for the sinne of man: Secondly by making *intercession*.

Heb. 7. 25

Q. How doth he make satisfaction?

26.

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this sacrifice?

A. (t) Christ himselfe, as hee is man consisting of body and soule.

t Esa. 53

Q. What is the (u) Altar.

A. Christ as he is God, is the *Altar* on which he sacrificeth himselfe.

u Apoc. 1.

Heb. 12. 1

Q. Who was the priest?

A. None(x) but Christ, and that as he is both God and man.

x Heb. 5.

Q. How oft did he sacrifice himselfe?

6.

A. Neuer but(y) once.

Q. What death did he suffer when he y

Heb. 9.
sacrifi-

A. A death vpon the crosse, peculiar to him alone: for (z) besides the separation of body and soule, hee felt also the pangs of hell, in that the whole wrath of God due to the sinnes of man was powred forth vp on him.

Q. What profit commeth by his sacrifice?

Heb.9.19. *A.* Gods (a) wrath is appeased by it,

Q. Could the sufferings of Christ, which were but a short time, counteruail euerlasting damnation, and so spease Gods wrath.

Acts.20. *A.* Yea (b) for seeing Christ suffered, God suffered, though not his Godhead: and that is more then if all men in the world had suffered for ever.

Q. Now tell me the other meanes of *sanctification*?

1 Cor.1. *A.* It is the perfect fulfilling of the law.

o. *Q.* How did he fulfill the law?

om.3.25. *A.* By (c) his perfect righteousness which *Cor.5.21* consisteth of two parts: the first, the integrity and purenesse of his humane nature: the other (d) his obedience in performing all that the law requireth.

Quest. You haue shewed how Christ doth make *satisfaction*, tell mee likewise how

how he doth make intercession,

A. Hee alone continually doth appear before his Father in heaven, making the faithfull and all their prayers acceptable vnto him, by applying of the merites of his owne perfect satisfaction to them.

Q. Why is Christ a Prophet?

Q. To reveale vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his holy Spirit.

Q. Why is he also a King?

A. That fhee might bountifullly bestow f Es.9.7. vpon vs, & convey vnto vs all the aforelaide meanes of saluation.

Q. How doth he shew himselfe to be a King.

A. In g that beeing dead and buried, he rose from the grave, quickened his dead body, ascended into heauen, and now sitteth at the right hand of his Father, with full power and glory in heauen.

Q. How else?

A. In h that hee doth continually inspire and direct his seruants by the divine power of his holy Spirit, according to his holy word.

Q. What

Q. But to whom will this blessed King communicate all thele meanes of saluatiōn?

Mat.20.

b.1.11.

Ioh.2.1.

A. Hee(i) offereth them to many, and they are sufficient to sauē all mankinde: but all shall not bee sauēd thereby, becaūe by faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

Ioh.2.12.

nd 9.35.

Gal.3.27.

Col.2.12.

A. Faith is a(k) wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing we are on earth, & Christ in heauen?

12 Cor.1.

202.1.

Rom.8.29.

A. This (l) applying is done by assurance, when a man is verily perswaded by the holy Spirit, of Gods fauour toward himselfe particularly, and of the forgiuenes of his *owne* sinnes.

Q. How doth God bring men truely to beleue in Christ?

A. First he preparēt their hearts, that they might bee capable of faith, and then he worketh faith in them.

m Ezecl.11

16.

Q. How doth God prepare mens hearts.

A.(m) By bruising them, as if one would breake an hard stone to powder: and this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sinne wrought? a Rom. 1

A. By the(a) morall law: the summe and 7.7.8 whereof is the ten commandements.

Q. What sinnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

a Com. I.

Q. (a) To make something thy God which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (b) To worship false gods, or the b II. true God in a false manner.

Q. What is the third?

A. (c) To dishonour God, in abusing his c III titles, words and workes.

Q. What is the fourth?

A. (d) To breake the Sabbath, in doing the workes of their calling, and of the flesh: and in leauing vndone the workes of the Spirit.

Q. What be the sixe latter?

A. To doe any thing that may hinder e V. y. neighbours(e) dignity, (f) life. (g) ch- fVI. a stity, g VII.

VIII.

X.

L.

Act. 2.37.

3.

ant. 5.4.

1.1 im.

15.

Iuk. 15.21.

Izra. 9.69.

8tity, & wealth, & good name, & though it
be but the secret thoughts and motions in
the hart, vnto which thou giuest no liking
or consent.

Q **VVhat is sorrow for sinne?**

A. It is I when a mans conscience is
touched with a lively feeling of Gods dis-
pleasure for any of these sinnes *in* such
wise that he vtterly despayers of saluation
in regard of any thing in himselfe, acknow-
ledging that hee hath deserued shame and
confusione eternally.

Q. **How doth God worke this sor-
row.**

A. By the terrible curse of the law.

In Gal. 3.10

Q **VVhat is that?**

A. He *in* which breakes but one of the
commaundements of God, though it bee
but once in all his life time, and that onely
in one thought is subiect to, and in dan-
ger of eternall damnation thereby.

Q. **VVhen mens hearts are thus pre-
pared, how doth God ingraft faith in
them.**

A. By working certaine inward mo-
tions in the heart, which are the seedes of
faith, out of which it breaketh.

Q. **VVhat is the first of them?**

A. **VVhen a man humbled vnder the
burden**

burden of his sinnes (o) doth acknowledge ^{o Isa. 53}
and feele that he stands in great neede of ^{Ioh 7.2}
Christ. ^{Luk. 1.5}

Q. What is the second?

A. A (p) hongring desire and a longing ^{p Reu. 21}
to bee made partaker of Christ and all his
merits.

Q. What is the third?

^{q. Heb. 4.}

A. A (q) flying to the throne of grace
from the sentence of the law pricking the
conscience.

Q. How is it done?

A. By (r) praying, with sending vp loud ^{r Luk. 15.1}
cries for Gods fauor in Christ, in the par- ^{I Math. 15.}
doning of sinne: and with feruent perseue- ^{22. 22.}
rance herein, till the desire of the heart bee ^{Act 8. 23.}
granted. ^{2 Cor. 12.}

Q. What followeth after this?

A. God then (s) according to his mer-
cifull promise, lets the poore sinner feele
the assurance of his loue wherewith he lo-
ueth him in Christ, which assurance is a
lively faith. ^{I Mat. 7.7.}
^{Isa. 66.4.}
^{Iob 33.26}

Q. Are there divers degrees and mea-
sures of true faith?

A. (t) Yea.

Q. What is the least measure of true
faith that any man can haue?

^{t Rom. 1.17}
^{Luk. 17.3.}

A. When a man of an humble spirit,

C by

Esa.40.2. by reason of the *u* littlenesse of his fayth
 Mat.7.20. doth not yet *fee*le the assurance of the for-
 givuenesse of his sins, and yet he is perswa-
 ded that they are pardonable, and therfore
 he desireth that they should be pardoned,
 and with his heart prayeth to God to par-
 don them.

Q. How doe you know that such a man
 hath faith?

Rom.8.
 3.26.
 Gal.4.6.
 Mat.5.6.

Rom.8.9.
 Eph.3.17.

A. The *x* desires and prayers are te-
 stimonies of the Spirit, whose propertie it
 is to stirre vp a *longing* and a *lusting* after
 heauenly things, with *sighes* and *groanes*
 for Gods fauour and mercy in Christ.

, Now where the Spirit of Christ is, there
 is Christ dwelling: and where Christ dwel-
 leth, there is true faith, how weakesoever
 it be.

Q. What is the greatest measure of
 faith?

Rom.8.

9.

Can.8.6.7.

2.Tim 4.

8.

1al.2.3.6.

1ith 2,3.

verses,

A. When a man dayly increasing in
 faith, comes to bee a *fully perswaded* of
 Gods loue in Christ towardes himselfe
particularlly, and of the forgiueneisse of his
 owne sinnes.

Q. When shall a Christian heart come
 to this full assurance?

A. Not *(b)* at the first, but in some con-
 tinuance of time, when bee hath beeene
 well

well practised in *repentance*, and hath had
diuerte *experiences* of Gods loue vnto
him in Christ: then after them will ap-
peare in his heart the fulnesse of *perswali-*
on, which is the *ripenesse* (c) and *strength*
of faith. ^{c Rom. 10.31.}

Q. VVhat benefits doth a man receiue
by faith in Christ?

A. Hereby (d) he is iustified before God
and sanctified. ^{d 1 Cor. 1.30.}

Q. VVhat is this to be iustified before
God? ^{Acts 5.9.} ^{Rom. 4.3.}

A. It (e) comprehendeth two things : ^{e Rom. 8.33.}
the first, to bee cleared from the *guiltiness*
and *punishment* of sinne; the second, to bee
accepted as perfectly righteous before
God.

Q. How is a man cleared from the guil-
tiness and punishment of his sinnes?

A. By Christ (f) sufferings and death
vpon the croisse. ^{f Col. 1.22.} ^{Pet. 2.24.}

Q. How is hee accepted righteous be-
fore God? ^{g 1 Cor. 5.21.} ^{i Joh. 1.7.}

A. By the (g) righteousness of Christ
imputed to him.

Q. VVhat profit comes by being thus
iustified?

A. Hereby h and by no other meanes ^{h Ro. 4.17.}
in the world, the beleuuer shall bee accep- ^{Apoc. 21.17.}

set before Gods iudgement seate, as worthy of eternall life by the *merits* of the same righteousnesse of Christ.

Q. Doe not good workes then make vs worthy of eternall life.

A. No: For God, who is perfect righteousness it selfe, will finde in the best workes we do, more matter of damnation then of aluation: and therefore (k) we must rather condemne our selues for our good workes, then looke to bee iustified before God thereby.

Q. How may a man know that he is iustified before God?

A. Hee need not ascend into heaven to search the secret counsell of God: (l) but rather descend into his own heart to search whether he be sanctified or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, so be purged from the corruption of his own nature, the second to be indued with inward righteousness.

Q. How is the corruption of sinne purged?

A. By the (m)merits and power of Christ's death, which being by faith applyed, is as a (n)corrasie to abate, consume, & weaken the power of all sinne.

Q. How

Q. How is a man indued with inherent righteousness.

A. Through the (o) virtue of Christ's resurrection: which being applied by faith ^{o Rom.} is as a restorative to reueue a man that is ^{5.6.} dead in sinne, to newnes of life. ^{Phil.3.}

Q. In what part of man is sanctification wrought?

A. In (p) every part of body and soule.

Q. In what time is it wrought?

A. It is (q) begun in this life, in which ^{p 1 The} the faithfull receive onely the first fruits of ^{5.23.} q Rom 8 the Spirit, and it is not finished before the ^{23.} ^{2.Cor.2.} end of this life.

Q. What graces of the Spirit doe vsually shew themselues in the heart of a man sanctified?

A. The hatred (r) of sinne, and the loue of righteousness.

^{r Psal.11.}
^{& 113.4.}

Q. What proceedes of them?

A. Repentance, which is (s) a settled purpose in the heart, with a carefull endeavour to leaue all his sinnes, and to liue a Christian life according to all Gods commandements.

^{9 & 201.}
^{Rom.7 2.}
^{f Psal.11.}
^{57.112.}

Q. What goeth with repentance?

A. A continuall fighting and strug-
ling against the assaults of a mans owne
flesh, against the motions of the diuell,

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. (1) Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

om.5.3, Cor.1.5. Q. What followes if in any temptation hee bee overcome, and through infirmity fall?

A. After a while(s) there will arise a godly sorrow, which is, when a man is grieved for no other cause in the world, but for this only, that by his sin he hath displeased God, who hath beeene vnto him a most mercifull and louing Father.

Q. VVhat signe is there of this sorrow?

A. The true signe x of it is this, when a man can bee grieved for the very disobedience of God in his euill word or deede, though hee should never be punished, and though there were neither heauen nor hell.

Q. VVhat followes after this sorrow?

A. Repentance y renued afresh.

Q. By what signes will this repentance appeare?

A. By z seauen. 1. A care to leave the sinne into which hee is fallen. 2. An vtter

utter condemning of himselfe for it, with a
crauing of pardon. 3. A great anger against
himselfe for his carelesnesse. 4. A feare least
hee should fall into the same sinne againe.
5. A desire ever after to please God. 6. A
zeale of the same. 7. Reuengevpon him-
selfe for his former offence. *2 Cor. 7. 11*

The fifth Principle expounded.

Q. VVhat outward means must we vse
to obtaine faith, and all blessings of God
which come by faith.

A. The preaching (a) of Gods word, &
the administration of the *Sacraments*, and a *Prou. 29. 18.*
prayer,

Q. Where is the word of God to bee
found? *Rom. 10. 11. Mat. 28. 12. 20.*

A. The whole word of God needfull *1 Tim. 3. 1*
to saluation, is set down in the holy Scrip-
tures,

Q. How know you that the Scriptures
are the word of God, and not mens poli-
cies?

A. I am assured of it: first, (b) because *Eph. 1. 13*
the holy Ghost perswadeth my consci-
ence that it is so. Secondly, I see it by ex-
perience: for the preaching of the (c) *c Heb. 4. 1 Cor. 14*
scriptures haue the power of God in them
to humble a man, when they are prea-
ched

ched, and cast him downe to hell, and afterward to *restore* and raise him up again.

Q. *VVhat is the vse of the word of God preached?*

A. *First it (d) breedeth, and then it increaseth faith in them which are chosen to salvation: but vnto them that perish, it is by reason of their corruption, an occasion of their further damnation.*

Q. *How must we heare Gods word that it may be effectuall to our salvation?*

A. *VVs(e) must come vnto it with hunger bitten hearts, having an appetite to the word; we must marke it with attention, receive it by faith, submit our selves vnto it with feare & trembling, even then when our faults are reprooved: lastly, wee must hide it in the corners of our hearts, that wee may frame our liues and conuersations by it.*

Q. *VVhat is a Sacrament?*

A. *A (f) signe to present, a seal to confirme, an instrument to convey Christ, and all his benefits to them that do beleeeve in him.*

Q. *VVhy must a Sacrament represent the mercies of God before our eyes?*

A. *Because we are dull to conceive and*

to remember them.

Q. Why doe the Sacraments seale vnto vs the mercies of God?

A. Because we are full of vnbeleefe and doubting of them.

Q. VVhy is the Sacrament the instru-
ment of the Spirit to conuey the mercies
of God into our hearts?

A. Because we are like *Thomas*, wee will
not beleue till wee feele them in some
measure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: *Baptisme*, by
which we have our *admission* into the true
Church of God; and the *Lords Supper*, by
which wee are nourished and *preserued* in
the true Church after our admission,

Q. VVhat is done in Baptisme?

A. (h) In the assembly of the Church b
the *covenant of grace* between God and the
party baptiz'd, is solemnly confirmed and
sealed. b A&t.2.3
Tit.3.5
A&t.22.1
Mat.28.1

Q. In this covenant what doth God
promise to the party baptiz'd?

A. (i) Christ, with all blessings that come
by him. i Gal.3
i Pet.3

Q. To what condition is the party bap-
tized bound?

A. To (k) receive Christ, and to repent
of his sinne. k Mat.1

Q. VVhat

Q. VVhat meaneſ the ſprinkling or dipping in water?

A. (i) It ſealeſ vnto vs remiſſion of ſinneſ, and ſanctification by the obedience and ſprinkling of the blood of Christ.

Pet. 1.2 Pet. 3.21 Q. How commeth it to paſſe, that many after their Baptiſme for a long time feele not the effect and fruit of it, and ſome neuer.

A. The fault is not in God, who keepeſ his couenant, but the fault is in themſelues, in that they doe not keepe the condition of the couenant, to receue Christ by faith, and to repente of all their ſinneſ.

Q. VVhen ſhal a man then feele the effect of his baptiſme?

Feb. 10. 20 Pet. 3. 21 A. At (k)what time ſoever hee doth receue Christ by faith, though it bee many yeareſ after, hee ſhall then feele the power of God to regenerate him, and to worke all thingſ in him, which he offered in baptiſme?

Q. How if a man neuer keepe the condition to which he bound himſelue in baptiſme?

Act. 23. 22 A. His damnation(1) ſhall bee the greater, because he breaketh this vow made to God.

1. 3. 4. Q. VVhat is done in the Lord's Supper

A. The

of Christian Religion.
A. The former covenant solemnly
ratified in baptisme, is renewed ^{vs} in the
Lords Supper, betwene the Lord himselfe
and the receiuer.

1 Cor.

28.24.3

12.13.

1 Cor.

28.31.

Mat.5.2

24.

Ela.66.2

Q. What is the receiuer?

A. Every one ^{vs} that hath beeene bap-
tized, and after his baptisme hath truly be-
leeued in Christ, and repented of his sins
from his heart.

Q. What meaneth the bread and wioe,
the eating of the bread and drinking of the
wine?

A. These outward actions ^o are a se. ^o 1 Cor.
cond seale, set by the Lords owne hand ^{16,17.}
vnto his covenant. And they doe give
every receiuer to vnderstand, that as God
doth blesse the bread and wine, to pre-
serue and strengthen the body of the re-
ceiuer: so Christ apprehended and recei-
ued by faith, shall nourish him, and pre-
serue both body and soule vnto eternall
life.

Q. What shall a true receiuer feele in
himselfe after the receiuing of the Sacra-
ment?

A. ^p The increase of his faith in Christ, ^{1 Cor.}
the increase of sanctification, a greater ^{16,17. a}
measure of dying to sinne, a greater care to ^{11.24.}
live in newnesse of life.

Q. What

Q. What if a man after the receiuing
of the Sacrament, never finde any such
thing in himselfe?

A. He may well suspect himselfe, whe-
ther he did ever repent or not: and there-
upon is to vse meanes to come to sound
faith and repentance.

Q. What is another means of increasing
sing faith?

A. Prayer.

Q. What is prayer?

John.5.14. A. (r) A familiar speech with God in
Tim.2. the name of Christ, (f) in which either wee
Phil.4.6. crave things needfull, or giue thankes for
things receiued.

Q. In asking things needfull, what is
required?

A. Two things, an earnest desire, and
Mat.11. faith.

Q. (s) What things must a Christian
mans heart desire?

A. Sixe things especially.

Q. What are they?

A. I. (a) That he may glorifie God. 2
etitio I. That (b) God may raigne in his heart, and
I. not sinne: 3. That (c) he may do Gods will,
II. and not the lusts of his flesh: 4. (d) That
he may relie himselfe on Gods prou-
idence for all the meanes of this tempo-
rall

all life: 5. (e) That he may be iustified, and
be at peace with God. 6. (f) That by the
power of God hee may bee strengthened
against all temptations.

Q. What is faith?

A. A (g)perswasion, that these things
which wee truely desire, God will graunt ^{g Amen}

The sixtb Principle expounded.

Q. After that a man hath ledde a short
life in this world, what followeth then?

A. Death, which is the parting asunder
of body and soule.

Q. VVhy doe wicked men and vnbe-
leuers die?

A. That their bodies may goe to the
earth, and their (h) soules may bee cast into <sup>h Luk. 16
22, 3.</sup> hell fire.

Q. VVhy doe the godly die, seeing
Christ by death hath ouercome death?

A. They die for this end, that (i) their ^{i Luk. 22,}
bodies may rest for a while in the earth, &c ^{Act. 7.60}
their soules may enter into beauenimme, ^{j. The 1.4}
diately. ^{Heb. 1.1.} ^{1 Cor. 15.}

Q. What followeth after death?

A. The day of iudgement.

Q. VVhat signe is there to know this
day from other dayes?

A. (k.) Heauen and earth shall be confu- ^{k 2. Pet.}
med ^{ii. 32.}

med with fire im mediately before the comming of the iudge.

Q. Who shall be iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to iudgement?

A. Hee shall come (¹) in the clouds, in
1 Thes. 4. great maiesty and glory, with infinit com-
6. 17. pany of Angels.

Q. How shall a man be cited to iudgement?

A. At the (^m)sound of a trumpet, the
Mat. 24. living shall be changed in the twinkling
1. of an eye, and the dead shall rise againe every one with ⁿ his owne body, and all
Iob. 19. 25. shall be gathered together before Christ :
Mat. 25. and after this, the good shall bee seuered
2. 33. from the bad, ^o these standing on the left
hand of Christ, the other on the right.

Q. How will Christ trie and examine
every mans cause?

A. The ^p bookes of every mans doings
Reu. 20. 12. shall bee laid open, mens consciences shall
Jan. 7. 10. bee made either to accuse them, or excuse
them, and every man shall bee tried by the
Iob. 2. 18. works which he did in his life time, because
of ^q they are open and manifest signes
d 5. 24. of faith or vnbelyefe.

Q. What sentence will hee give?

A. He

of Christian Religion.

A. He will give (q) sentence of salvation ^q Mat. 21 to the elect and godly, but he will pronounce sentence of damnation against ^{34,41.} vobeleuers and reprobates.

Q. What estate shall the godly bee in after the day of iudgement?

A. They shall (r) continue for euer ^r Mat. 25 in the highest heauen in the presence of ^{34.} God, hauing full fellowship with Christ ^{Apoc. 21} Iesus, and reigning with him for euer. ^{3,4,5.}

Q. What state shall the wicked bee in after the day of iudgement?

A. In eternall perdition and destruiction in hell fire.

Q. What is that?

A. It (s) stands in three things especially: 1. a perpetuall seperation from Gods comfortable presence: 2. fellowship with the diuell and his angels: 3. an horrible ^{9.} pang and torment both of body and soule ^{Esa. 66. 24.} arising of the feeling of the whole wrath of God, powred foorth on the wicked for euer world without end; and if the paine of one tooth for one day bee so great, end. lesse shall bee the paine of the whole man, body and soule, for euer and euer.

FINIS.



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